



# EPISCOPAL NEWS SERVICE

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October 17, 1996

PROCESSED

OCT 22 1996

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# news digest

96-1579D

## Episcopal and Lutheran bishops energized by Concordat's plan for full communion

(ENS) More than 200 bishops of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) emerged from a five-day meeting in the mountains of eastern Pennsylvania more deeply committed to a proposal for full communion between the churches, while acknowledging that important work remains to be done.

In a communique issued at the end of the historic joint gathering, October 3-8, the churches' presiding bishops strongly endorsed the Concordat of Agreement that will be a major item of business at both denominations' national meetings next summer.

"We stand on the threshold of an exciting new possibility--namely, the declaration of full communion between our churches and the mutual recognition of the authenticity of the ordained ministries presently existing in our two churches," said H. George Anderson of the ELCA and the Episcopal Church's Edmond L. Browning.

Their communique also pointed, however, to lingering reservations, especially among Lutherans, when it noted, "We have discussed with candor the challenges and opportunities before us and worked to clarify the issues and contribute to further refinement of the proposals." Lutherans in this country have not maintained the "historic episcopate" and the Concordat proposes that all future consecrations of bishops in both churches include Lutheran and Episcopal bishops, so in the future they would share the historic episcopate. Lutherans are still struggling with the issue of ministry and, at this point, do not ordain to three orders.

All in all, "what has been accomplished here in a few days has been remarkable," Anderson said. He called attention to the deepening of personal bonds with Browning and the critical contribution of the table discussions. "Minds have been changed, horizons have been broadened.... We have discovered here that the risks are

worth the cost," he said.

In a news conference Anderson said that he had sensed that the Lutheran bishops "are in large measure committed to moving forward--and see themselves as interpreters and advocates, working for the approval of the Concordat."

"Things seem to be coming together," added Browning. "We are together in a sound and creative way." He said that he sensed "joy and encouragement over what has happened here--and a deeper fellowship than ever has been experienced between our two churches because of this meeting. Bonds of affection have been made in this meeting that did not exist before."

96-1580D

## International voices stress importance of Lutheran-Episcopal Concordat

(ENS) As a strong reminder that the world is watching whether the Episcopal Church and the Evangelical Lutheran Church in America can move into full communion, international voices joined the conversations at the joint meeting of Lutheran and Episcopal bishops.

Archbishop of Canterbury George L. Carey praised the ecumenical effort represented by the Concordat, which he said offers the world a much-needed example.

"From the United States, you are sending a message to both the Lutheran and Anglican communions that different ways of living together are possible; and we must seek them," he said. "It is possible to go one step further, from denominational co-operation to a life of common fellowship, decision-making and oversight."

He warned that apathy and suspicion still may stand in the way of adoption of the Concordat, but urged the bishops to "ask the 'missionary question': Do our denominational divisions present the best possible witness to our Lord? Can churches preach a gospel of reconciliation as long as they remain so clearly unreconciled?"

Lutheran theologian Günther Gassman also stressed that the Concordat could offer a critical boost to counteract "a certain ecumenical timidity, a tiredness which . . . which is the result of the success of the ecumenical movement." With advances accomplished on many fronts, "there is a certain lack of enthusiasm," he said. The Porvoo Agreement among Anglicans and Lutherans in northern Europe and the Concordat could "have a signal importance to show that the movement is moving on."

Like Carey, he observed that both Porvoo and the Concordat have drawn on decades of Lutheran-Anglican dialogue.

"There is a deeper relationship, a deeper bond between these two inter-related

efforts towards closer Anglican-Lutheran communion," he said. "They are parts and expressions of the movement of two Christian world communions towards communion. They are interconnected parts in God's history with these two churches."

96-1581D

## **Anglican Consultative Council gathers in Panama City for triennial meeting**

**(ENS)** The 75 members of the Anglican Consultative Council opened a 10-day meeting in Panama City in mid-October to confront the challenge of charting a course for the church's future under the restriction of limited finances.

The representative bishops, priests, deacons and lay people from the 36 major provinces of the Anglican Communion meet every three years, and constitute one of main focuses of authority and unity in the worldwide Anglican Communion.

Setting the over-arching agenda for the meeting, Archbishop Brian Davis, primate of Aotearoa, New Zealand and Polynesia, asked, "What kind of church is God calling us to be for the third millennium?" And retiring chairman Canon Colin Craston of England said that the church "has to react to the changing context of the times," keeping in mind the "good of the past to build for the future."

Anglican Communion General Secretary John Peterson noted that Anglicans are already deeply involved in helping to meet the world's problems, and that demands on the Communion office in London to assist member provinces in their mission are increasing substantially. He said that sense of partnership throughout the Communion is crucial, he said, as, even though each Anglican province is autonomous, "scripture calls us to be part of a whole body," he said. "Are we ready to be God's hands, feet and eyes in our global family to help others?"

At the same time, he reported, an increasingly serious financial crunch is hampering the ability of the Communion to respond to need as not all members can pay their fair share of expenses to support that shared ministry. "We are living by faith, but the reality is that our faith is being tested," he said.

In elections, Bishop Simon Chiwanga of Tanzania was named the new chairman of the ACC, while Bishop John Paterson of Auckland in the Province of Aotearoa, New Zealand and Polynesia was elected vice chairman.

96-1582D

## Episcopal AIDS Coalition meets during display of Memorial Quilt in Washington

(ENS) "We need an opportunity to retreat and refresh and renew our lives--and this is that time," said Jesse Milan, president of the National Episcopal AIDS Coalition (NEAC), opening a national retreat October 10-12 in Washington, D.C.

Observing that many of the 250 participants gathered in the ballroom at L'Enfant Plaza Hotel in Washington, D.C., were too busy dealing with the AIDS epidemic to take care of their own needs, Milan added, "Some of us have been waiting 15 years to exhale. We are not here to learn but to care and share." Among the participants were those living with HIV-AIDS and family members, as well as clergy and health-care professionals.

The retreat was co-sponsored by Presiding Bishop Edmond Browning and Pamela P. Chinnis, president of the House of Deputies, and it was held during the display of the AIDS Memorial Quilt.

NEAC members volunteered to work on the Quilt, whose 40,000 panels were stretched out for a mile between the Capitol and the Washington Monument. "Think of Mother Earth as the altar and the Quilt as the altar cloth," said NEAC's executive director, the Rev. Ted Karpf in his welcome.

Participants in the retreat found the visit to the Quilt itself "an overwhelming experience." They joined an estimated 1.5 million people who moved among the panels on the weekend, listening to the relentless echo of 70,000 names of the famous and obscure who have fallen victim to the disease.

"Looking at the Quilt we had to ask how we survive," said Karpf in an interview. "At our retreat we had to learn to live with God in a way we hadn't known before." Many participants in the retreat did find rest and told Karpf that they were ready to go home and continue their work. "They found permission to find rest and renewal, to be supported in their ministry." He reported that several people approached him to say that they owed their survival to new drugs--and the love and care they have found in parishes of the Episcopal Church. "We have made the Episcopal Church safe for people with AIDS," he said.

96-1583D

## **Episcopal Women's Caucus celebrates 25 years, confronts need to be more inclusive**

(ENS) "I'm here to tell you that it *is* possible to act like a lady and still be in charge," said Pamela Chinnis, president of the House of Deputies, as she peered over the podium at her audience gathered at Virginia Theological Seminary for the 25th anniversary celebration of the Episcopal Women's Caucus (EWC).

Across her face crept a knowing smile. Her audience started to chuckle, then laugh right out loud, savoring the irony presented by this soft-spoken, not-very-tall, pink-suited, blonde-haired powerhouse who has risen to the highest lay position in the national church.

When Chinnis concluded a moment later the audience rose spontaneously to applaud her and wouldn't stop until admonished.

Old-timers in EWC as well as newcomers spent two days in the late September in Alexandria, Virginia, the place of EWC's founding in 1971, recalling the organization's past and thinking about its future.

The women told stories of their triumphs and betrayals, of hopes dashed and of sisterly support encountered along the way to getting women ordained and accepted in new roles. They sang each other's praises and celebrated successes but they also got a sobering dose of criticism about their imagined inclusivity.

In addition to the celebration, caucus members also reelected their president, the Rev. Cynthia Black of Michigan, and named new officers.

96-1584D

## **Council of Women's Ministries focuses on racism**

(ENS) Challenged to "confront prejudice with compassion," the Council for Women's Ministries (CWM) worked to move its membership toward a faith-based response to racism, as it met in Burlington, Vermont, October 3-6.

The national gathering of the CWM, an umbrella group formed in 1983 to embrace the diversity of women in the Episcopal Church, drew 45 women representing more than 25 organizations. In a marked departure from previous formats, the group devoted the three-day session to a single issue--racism. Members vowed to take steps to confront "the sin of racism" in their daily lives, as well as in their organizations.

"We have here some of the most powerful women in the Episcopal Church,

except for the women bishops," observed Ann Smith, director of Women in Mission and Ministry. "If we make this our passion, make a commitment to work together on racism, it can happen."

In large group gatherings, and in small workshops designed to allow participants to organize according to their interests, the sessions were characterized by intense and sometimes tearful discussion.

"I've taught classes on racism, I've written about it, yet I've never really engaged racism in my spirit before," said the Rev. June Maffin of Vancouver, a priest in the Anglican Church of Canada.

96-1585D

## Presiding Bishop joins others in calling for United States role in Middle East reconciliation

(ENS) Presiding Bishop Edmond Browning recently joined other Christian leaders in urging a strong role by the United States in seeking a resolution to the latest threat to Middle East peace--an outbreak of violence in Israel and the Occupied Territories in late September.

As Israeli and Palestinian leaders were on their way to Washington, D.C., in an initial attempt to restore their deeply damaged sense of mutual trust, leaders of denominations and church organizations associated with the National Council of Churches wrote to President Bill Clinton expressing their hope that "the United States, as a sponsor of the peace process, would play an active role in bringing the parties back to the negotiating table."

In the days of violence, sparked by the opening of a new entrance to a tourist tunnel at the base of the Temple Mount in Jerusalem, the leaders wrote on September 30, "We have been deeply saddened by the tragic loss of life, and indeed of hope itself, in the Holy Land."

Specifically, the letter urged that negotiations address certain tensions underlying the outbreak of violence.

"What is needed now is not the belligerent repetition of fixed positions, but a genuine striving for agreement and compromise," the leaders concluded. "Our hearts and prayers are with the many who have suffered injury and death and their grieving families, whether Jewish, Christian or Muslim."

96-1586

## English prelates feel Peers pressure

(ENS) "Primate attacks English Bishops" screamed the front-page headline in the *Church of England Newspaper*.

The primate being the Primate of Canada, the Most Rev. Michael Peers. The story was about a letter the Primate wrote to the paper lambasting an English bishop for adopting an 18th-century "colonial" attitude towards the American church.

Archbishop Peers was responding to an article in the paper by Bishop Michael Nazir-Ali, general secretary of the Church Missionary Society and assistant bishop of Southwark. In an article on the Righter case in the U.S., Nazir-Ali fired a warning shot from the far side of the Atlantic across the bows of the American Episcopal church to uphold the church's traditional teaching on homosexuality.

"The phenomenon of people in English palaces issuing 'warnings' to other people across the Atlantic about positions they must hold, as well as about the consequences of failure to do so, has a ring oddly reminiscent of the 1770s," wrote Archbishop Peers.

In a previous issue, Nazir-Ali wrote about the court's judgement in the case of retired Bishop Walter Righter, who was accused of violating church doctrine for ordaining a non-celibate homosexual.

"The Anglican Communion, as a whole," wrote Bishop Nazir-Ali, "is looking to the Episcopal Church and its various bodies to uphold the traditional teaching of the church in the areas of sexuality and of the life of the church's ministers. A failure to do so will certainly influence the course of the next Lambeth Conference" (in 1998).

96-1579

## Episcopal and Lutheran bishops energized by Concordat's plan for full communion

by James Solheim

(ENS) More than 200 bishops of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) emerged from a five-day meeting in the mountains of eastern Pennsylvania more deeply committed to a proposal for full communion between the churches, while acknowledging that important work remains to be done.

In a communique issued at the end of the historic joint gathering, October 3-8, the churches' presiding bishops strongly endorsed the Concordat of Agreement that will be a major item of business at both denominations' national meetings next summer.

"We stand on the threshold of an exciting new possibility--namely, the declaration of full communion between our churches and the mutual recognition of the authenticity of the ordained ministries presently existing in our two churches," said H. George Anderson of the ELCA and the Episcopal Church's Edmond L. Browning.

Their communique also pointed, however, to lingering reservations, especially among Lutherans, when it noted, "We have discussed with candor the challenges and opportunities before us and worked to clarify the issues and contribute to further refinement of the proposals."

Overall, however, the meeting, which some participants said could reshape the whole ecumenical movement, managed to allay most fears and spark genuine excitement for bringing the Concordat to positive votes.

"As we move forward together, God will guide our churches into uncharted territories that hold both promise and challenge," the statement concluded. "We believe that our churches are being called to journey in the one apostolic faith together... and we pledge ourselves to our reconciliation, one to another, in the mission God now sets before us on this threshold of a new millennium."

### A beginning vision

In an opening keynote address, Bishop Edward Jones of Indianapolis acknowledged his own enthusiasm for the Concordat, while urging the bishops to be candid in discussing their concerns.

Referring to the prayer of Jesus recorded in John 17:21 that "all may be one," Jones, co-chair of the Lutheran-Episcopal coordinating committee that has guided the Concordat toward passage, observed that the "spiritual marriage of our two churches will have a far-reaching effect upon the world-wide Christian family." And he added

that "the world is watching to see what the church may do to heal the wounds of history."

Jones contended that "full communion is not a clever way of making us something that we are not. Rather, it is a sharing of gifts." He encouraged the bishops to be honest with each other when discussing "the potential these gifts may have for refreshing the lives of our churches," as well as those things that "cause some discomfort."

### **Lutherans in historic episcopate**

And from the beginning it was clear that many Lutheran bishops did have deep reservations about some of the Concordat's proposals, especially those designed to move the two churches to a common understanding of ordained ministry and the place of bishops.

If passed, the Concordat, the product of 27 years of discussion, and forged in particular by a third round of talks concluded in 1991, would immediately recognize the interchangeability of clergy, and would require the presence of both Episcopal and Lutheran bishops for the consecration of bishops in either church. While primarily a sign of the new relationship between the two churches, the joint consecrations would also, over time, establish in the Lutheran Church a clear connection to the "historic episcopate," or the unbroken line of episcopal consecrations believed to stretch back to the apostles.

The Episcopal Church, meanwhile, would temporarily suspend a requirement that only priests ordained by bishops within the "historic episcopate" be allowed to preside at the Eucharist.

Unlike some of the Scandinavian churches, Lutherans in this country have not maintained the historic episcopate, nor are Lutheran bishops in the United States presently consecrated for life. Anderson said that Lutherans must be convinced that adopting the historic episcopate "does not mean some additional requirement since, for Lutherans, it is enough to agree on the Gospel."

He also said that the ELCA, which only nine years ago was formed from the merger of three Lutheran bodies, is still developing its own understanding of ministry, and needs to know that the Concordat would "allow an interpretation of ministry that recognized where Lutherans are at this point." Lutherans do not ordain to three orders of ministry.

### **Putting fears to rest**

The chance simply to air those concerns--sent in a list to the joint coordinating committee that will hammer out the Concordat's final language--and the Episcopal bishops' receptive willingness to hear them did much to put the Lutheran worries to rest, Anderson said.

In addition, the joint sessions in which the bishops met in mixed small groups were "a very powerful experience for our bishops," Anderson said. "Some stereotypes were removed. I think some history has been understood and clarified."

As a result, he said, he is convinced that "a tremendous energy" has been unleashed and a commitment to communicate to Lutherans on the local level that "relationships with the Episcopal Church would be a great benefit to us--and to Christendom." Yet Anderson admitted, in a news conference, that "there is still an immense amount of work to be done."

The "conversion" of many bishops who brought with them to the meeting some deeply felt reservations was attributed to frank and open discussions around tables and some "simple and profound" worship together. Several Lutheran bishops also mentioned the crucial role of the chaplains from the Society of St. John the Evangelist, Martin Smith and Curtis Almquist, in drawing things together.

### **Exploring identity**

Stimulated by speeches on Anglican and Lutheran identity, the table groups quickly discovered how much they shared spiritually and liturgically.

Dr. John Booty, retired professor and now historiographer of the Episcopal Church, took the bishops through an exploration of the role of the Book of Common Prayer, calling it "the heartbeat of Christian life" and the wellspring of identity for Episcopalians. He added, "It is through the use of the Book of Common Prayer that we are a peculiar community within the church of God."

Dr. Eric Gritsch, a retired Lutheran church historian, stressed the centrality of the Augsburg Confession to the Lutheran church, and reminded the bishops that Lutheranism defines itself as "a reform movement within the church catholic," one that emphasizes that "for the true unity of the church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments." He added that "Lutheranism cannot exist without its ecumenical intentions."

The bishops also took time to discuss areas of ministry where they already cooperate and new areas of joint ministry that would be encouraged by the Concordat, accepting the challenge of Dr. Martin Marty of the University of Chicago to move beyond "issues that to many church members will seem to show preoccupation with professional, hierarchical, clerical issues that do not make much difference in their lives." He urged the bishops and the two churches to keep "Christ's mission to a suffering humanity" at the center of their work together.

### **Pockets of resistance**

Yet some bishops in both churches continued to express reservations or outright opposition to the Concordat. In the spirit of honesty, a few Lutheran bishops said that the ELCA needed to deal with internal issues resulting from its formation in

1988 before it could engage in serious ecumenical commitments. Others argued for an approval "in principle" followed by interim period of study at the grassroots level. And there was general concern that time was short to prepare those who will make the decision next summer.

A few bishops raised the issue of sexuality, warning that a move by the Episcopal Church's General Convention to condone blessing same-sex unions would "kill the Concordat for Lutherans."

At the same time, bishops from both churches underscored the urgency of moving quickly to "sell" the Concordat, which they said has not been adequately explained to parishioners in either denomination. And they said that while a positive vote would be a tremendous boost to the ecumenical movement, a negative vote could send an ominous chill. One bishop stressed that the church is desperately in need of this new relationship between Lutherans and Episcopalians "as a witness to the Gospel they share together."

### **International encouragement**

International visitors also urged the bishops to move ahead with the Concordat. While allowing that each church should be "cautious" and take as much time as it needed, Archbishop of Canterbury George Carey also urged them to act with "courage," pointing to the recent agreement of Lutherans and Anglicans in northern Europe as an example of growing international cooperation between the two traditions.

The Porvoo Agreement, named after the Finnish city where the proposal was adopted, Carey said, "proceeds from the premise that the will to go on in the ecumenical movement with many partners and many activities, however fragile, is a sign to Christians themselves and to the world that we do actually believe that there is a better and more reconciled way given by God in Christ."

Prof. Günther Gassmann, a German Lutheran who was head of Faith and Order for the World Council of Churches, pointed to "a certain ecumenical timidity" that has settled over the ecumenical movement. The Porvoo Agreement among Anglicans and Lutherans in northern Europe Concordat would provide a much-needed stimulant for other dialogues.

(See separate story.)

### **Risks are worth the cost**

All in all, "what has been accomplished here in a few days has been remarkable," Anderson said. He called attention to the deepening of personal bonds with Browning and the critical contribution of the table discussions. "Minds have been changed, horizons have been broadened.... We have discovered here that the risks are worth the cost," he said.

In a news conference Anderson said that he had sensed that the Lutheran bishops "are in large measure committed to moving forward--and see themselves as interpreters and advocates, working for the approval of the Concordat."

"Things seem to be coming together," added Browning. "We are together in a sound and creative way." He said that he sensed "joy and encouragement over what has happened here--and a deeper fellowship than ever has been experienced between our two churches because of this meeting. Bonds of affection have been made in this meeting that did not exist before."

--James Solheim is director of news and information for the Episcopal Church.

96-1580

## **International voices stress importance of Lutheran-Episcopal Concordat**

by James H. Thrall

**(ENS)** As a strong reminder that the world is watching whether the Episcopal Church and the Evangelical Lutheran Church in America can move into full communion, international voices joined the conversations at the joint meeting of Lutheran and Episcopal bishops.

Archbishop of Canterbury George L. Carey praised the ecumenical effort represented by the Concordat, which he said offers the world a much-needed example.

"From the United States, you are sending a message to both the Lutheran and Anglican communions that different ways of living together are possible; and we must seek them," he said. "It is possible to go one step further, from denominational co-operation to a life of common fellowship, decision-making and oversight."

Noting that "our traditions are both 'reformed' and 'catholic,'" Carey reminded the Lutheran and Episcopal bishops that "the ironic fact about division is that prolonged separation often leads to us overlooking the considerable body of faith, history and life we already share."

He warned that apathy and suspicion still may stand in the way of adoption of the Concordat, but urged the bishops to "ask the 'missionary question': Do our denominational divisions present the best possible witness to our Lord? Can churches preach a gospel of reconciliation as long as they remain so clearly unreconciled?"

### **Sending a message to the ecumenical movement**

While different from the Concordat in some significant ways, the Porvoo Agreement signed between the Nordic and Baltic Lutheran churches and the Anglican churches of the British Isles makes a similar statement about the ecumenical movement itself, Carey said.

The agreement is based on the premise, he said, that "the will to go on in the ecumenical movement with many partners and many activities, however fragile, is a sign to Christians themselves and to the world that we do actually believe that there is a better and more reconciled way given by God in Christ."

The Concordat's ultimate goal of the "gracious gift" of unity, he concluded, is worth the struggle even if "decisions are made which mean that progress has to be slowed down to ensure that both churches are as convinced as they can be that full, visible unity is God's will now."

Recommending an approach of "caution and courage," Carey said, "We should never apologize if we feel in our bones that there is still work to be done, relationships to be forged, church members still to be convinced." At the same time, "let us be courageous in this pursuit," he said. "For courage, to paraphrase Mark Twain, is not the absence of fear, but the resistance to fear, the mastery and persistence in fear."

Clearly there is still work to be done, he said. "There may be hesitations, but are they sufficiently large to stop the process?" he asked. "I don't think they are."

Failure to approve the Concordat, "will lead to a great feeling of disappointment around the world," he said. "A lot is at stake because it impinges on other dialogues."

### **Concordat builds on already close ties**

German Lutheran theologian Günther Gassman also stressed that the Concordat could offer a critical boost to counteract "a certain ecumenical timidity, a tiredness which . . . which is the result of the success of the ecumenical movement." With advances accomplished on many fronts, "there is a certain lack of enthusiasm," he said. The Porvoo Agreement among Anglicans and Lutherans in northern Europe and the Concordat could "have a signal importance to show that the movement is moving on."

Like Carey, he observed that both Porvoo and the Concordat have drawn on decades of Lutheran-Anglican dialogue.

"There is a deeper relationship, a deeper bond between these two inter-related efforts towards closer Anglican-Lutheran communion," he said. "They are parts and expressions of the movement of two Christian world communions towards communion. They are interconnected parts in God's history with these two churches."

Greater cooperation around mission would not result from full communion, he

said, because "that could be done already now and is done in many ways." The new relationship, however, could provide "a challenge towards cooperation and common mission," he said. "It's no longer optional."

Given the long process of three separate rounds of Lutheran-Episcopal Dialogues, which ran from 1969 to 1991, "the Concordat is without question the most thoroughly prepared Anglican-Lutheran proposal--which does not mean that there may not be a few weak points."

#### **State agreements more clearly**

One weak point, Gassman maintained, was that the agreements achieved in past dialogues--especially about full recognition of each other's orders of ministry--are "not sufficiently and coherently enough" summarized in the Concordat. "This could easily lead to misunderstanding, misinterpretation and rejection in the decision-making process," he said. He suggested revision of a few paragraphs that would "not introduce new material, but re-organize and re-state existing agreements and convergences."

By establishing full communion between two churches that exist in the same geographical area, the Concordat differs from the Porvoo Agreement, "which is conditioned, to a certain degree, by the specific history and situation of the Lutheran churches in Scandinavia and the Baltic states," Gassman added.

Because of the geographic proximity of the two denominations in the United States, "the challenge and opportunity would be to make full communion a normal, day-to-day reality," he said. "This must not necessarily be expressed by a plethora of joint activities and projects, but first of all by a new and mutual awareness of the people in the churches that they belong together. And when they belong together more visibly than before as members of the one body of Christ, they will live in a new spiritual relationship of mutual care and common praise."

--James H. Thrall is deputy director of news and information for the Episcopal Church.

96-1581

## **Anglican Consultative Council gathers in Panama City for triennial meeting**

**(ENS)** The 75 members of the Anglican Consultative Council opened a 10-day meeting in Panama City in mid-October to confront the challenge of charting a course for the church's future under the restriction of limited finances.

The representative bishops, priests, deacons and lay people from the 36 major provinces of the Anglican Communion meet every three years, and constitute one of main focuses of authority and unity in the worldwide Anglican Communion.

Setting the over-arching agenda for the meeting, Archbishop Brian Davis, primate of Aotearoa, New Zealand and Polynesia, asked, "What kind of church is God calling us to be for the third millennium?" And retiring chairman Canon Colin Craston of England said that the church "has to react to the changing context of the times," keeping in mind the "good of the past to build for the future."

Throughout the meeting, participants raised their concerns about parts of the Anglican Communion plagued with turmoil. Prayers were offered in particular for the Sudan, Northern Ireland, the Middle East, Burundi and Rwanda.

In his opening address, Archbishop of Canterbury George Carey referred to Rwanda, "a church deeply divided physically . . . and spiritually," and the Holy Land, where, he said, "we have watched with horror the latest outbreaks of violence in Palestine."

Carey stressed that all members of the church are called to participate in its mission, and that they must not ignore the reality of people's experience.

"Evangelism which fails to address the physical situation which people are in borders on escapism," he said. "True evangelism is always holistic and addresses the whole of life, . . . and all our structures exist to serve the mission of the people of God."

### **Setting a course for mission in the next millennium**

Picking up on the same theme of mission, the Rev. Canon John Peterson, the ACC's secretary general, challenged the church to get its own house in order quickly so that it can carry out its mission work throughout the next millennium.

"The world is starving," he said. "Some places have literally no food, no medicine, no nothing. But the world is also starving spiritually. People are bound by fears, distrust and compromise."

The church, he said, can share "a faith that broadens the horizons, opens the heart and mends the wounded soul."

Peterson noted that Anglicans are already deeply involved in helping to meet

the world's problems, and that demands on the Anglican Communion office to assist member provinces in their mission are increasing substantially. He said that sense of partnership throughout the Communion is crucial, he said. Even though each Anglican province is autonomous, "scripture calls us to be part of a whole body," he said. "Are we ready to be God's hands, feet and eyes in our global family to help others?"

At the same time, he reported, not all members can pay their fair share of expenses to support that shared ministry. "We are living by faith, but the reality is that our faith is being tested."

The increasing burdens on the Anglican Communion Office staff have made the existing office space increasingly inadequate, and incomplete funding has threatened the mission of the Anglican Communion's United Nations observer in New York, Peterson said.

He announced two fundraising initiatives--an Anglican Investment Agency and an Anglican Communion Friends program--to help restore financial stability and to provide development funds that "will help provinces and dioceses to be more self-sufficient, and at the same time to have outreach programs in local communities."

The investment agency would be a mutual fund that would allow Anglicans to make ethical investments, while the Friends program would encourage support from individuals and congregations.

### Council looks to Lambeth Conference

Council members found their attention turning repeatedly to the next Lambeth Conference less than two years away.

"The next Lambeth Conference will be a defining moment for Anglicanism," said Archbishop Robin Eames of Ireland in a report on the work of the Inter-Anglican Theological and Doctrinal Commission. "It will stand or fall on our sense of unity and vision."

The commission, which he chairs, is trying to "discover more what it means to be an Anglican," while also seeking to understand the inter-relationship of the four Anglican "instruments of unity," or the Anglican Consultative Council, the Archbishop of Canterbury, the regular meeting of Anglican primates, and the Lambeth Conference.

"As Anglicans we accept the concept of unity in diversity," Eames said. "It lies at the center of the *raison d'être* of Anglicanism." The commission's work, which is being compiled in a document called the Virginia Report, "attempts to relate our understanding of that principle in the light of theological and practical experience of the 'instruments.'"

The report maintains that the Lambeth Conference epitomizes the fundamental importance of face-to-face communication for the healthy life of the Communion, he said.

### **African named ACC chairman**

Bishop Simon Chiwanga of Tanzania was named the new chairman of the ACC on the first round of balloting, October 14. Bishop John Paterson of Auckland in the Province of Aotearoa, New Zealand and Polynesia was elected vice chairman after a series of closely contested ballots.

Chiwanga, who is the former minister of education in the Tanzanian government, has been vice chair of the ACC, and is a long-time member of the ACC and its standing committee. Elected bishop in 1991, Chiwanga has been director of the National Institute for Rural Development, sponsored by the United Nations Development Program, and provincial secretary of the Church of the Province of Tanzania. He said he hopes to bring his strong calling to the ministries of evangelism and teaching to his role as ACC chairman.

Paterson, who is fluent in both English and Maori, said he intends to raise the concerns of indigenous people throughout the Anglican Communion. Elected bishop in 1995, he has held a number of prominent positions in his church, including secretary/administrator for the Maori Church and provincial/general secretary.

"The election of these two outstanding leaders will bring breadth and vision to the work of the Anglican Consultative Council," said Peterson, secretary-general of the Anglican Communion. Bishop Chiwanga, he noted, "comes from the African continent where Anglican witness is courageous, lively and fast growing," while Paterson "will bring an important voice from Aotearoa, New Zealand and Polynesia as well as from the Asia Pacific and Melanesian regions."

Bishop Mark Dyer, ACC representative from the Episcopal Church in the United States, called Chiwanga's election "representative of the growth of the Anglican church in Africa, as well as indicating the Communion-wide perception of Africa's spiritual and theological maturity."

### **Eucharist stops traffic**

Panama City traffic came to a standstill when 2,500 members of Anglican Church in Panama joined ACC delegates in a procession to the Gimnasio Nuevo sports hall, the site of Sunday morning Eucharist, October 13. Accompanied by police and youth bands, the procession included members of 27 parishes carrying banners.

After reaching the hall, they joined in a three-hour service incorporating the variety of languages reflected in the Anglican Communion.

Bishop Clarence W. Hayes of Panama served as celebrant for the "Gran Misa" service, while Carey preached.

In his sermon, Carey stressed that leadership in the midst of privation, poverty, suffering and persecution can be exercised by either clergy or laity, and marks an essential factor if the church is to stand firm in the face of oppression. "There can be no effective leadership worthy of the name that is not steeped in the

calling to serve," Carey said. He contrasted that daring model of leadership to "bureaucratic" leadership resigned to "shoring up an institution rather than inspiring people for adventure."

Sixteen bishops and archbishops joined in distributing the host, and 16 priests of the Church in Panama administered the chalice.

--based on reports from the Anglican Communion News Service.

96-1582

## **Episcopal AIDS Coalition meets during display of Memorial Quilt in Washington**

by James Solheim

(ENS) "We need an opportunity to retreat and refresh and renew our lives--and this is that time," said Jesse Milan, president of the National Episcopal AIDS Coalition (NEAC), opening a national retreat October 10-12 in Washington, D.C.

Observing that many of the 250 participants gathered in the ballroom at L'Enfant Plaza Hotel in Washington, D.C., were too busy dealing with the AIDS epidemic to take care of their own needs, Milan added, "Some of us have been waiting 15 years to exhale. We are not here to learn but to care and share." Among the participants were those living with HIV-AIDS and family members, as well as clergy and health-care professionals.

The retreat was co-sponsored by Presiding Bishop Edmond Browning and Pamela P. Chinnis, president of the House of Deputies, and it was held during the display of the AIDS Memorial Quilt.

NEAC members volunteered to work on the Quilt, whose 40,000 panels were stretched out for a mile between the Capitol and the Washington Monument. "Think of Mother Earth as the altar and the Quilt as the altar cloth," said NEAC's executive director, the Rev. Ted Karpf in his welcome.

### **Forcefield of emotion**

In exploring the retreat's theme, "In Returning and Rest," the Rev. Martin

Smith of the Society of St. John the Evangelist in Boston said that the Quilt is "returning to Washington--and we have been invited to return with it." Then he asked, "Who has the right to call us to this forcefield of emotion?"

Warning that they may not have sufficient insulation against the impact of the pilgrimage, Smith said, "We are all being brought to our own wounds of pain, loss and anxiety.... We are invited to return to the fundamental task of seeking meaning. What enables us to bear it is community--we are not alone but together.... We are spiritual pilgrims seeking meaning in the time of AIDS.... All human experience can be expressed in terms of God's sharing in our experience," he said.

"The real God is the one present in all that the Quilt symbolizes--the God of struggle, the God who suffers and who keeps us company," he added.

In the opening Eucharist, Browning said that he was proud that the Episcopal Church was "a church of compassion." And he gave thanks for "the wonderful way grace has been bestowed so that we can serve as a model for others."

#### **Bible studies undergird retreat**

In the first of three Bible studies, the Rev. Kelly Brown-Douglas of Howard University Divinity School challenged the idea that biblical interpretation can be done objectively. "What God has revealed may be the truth, the whole truth, and nothing but the truth," she pointed out. "But what people say about God's revelation is not. Theology must be done in community and in dialogue with others."

She urged participants to "do theology like you do a crossword. First of all, you do it in pencil [because] it is very arrogant to do it in pen.... The more you find out, sometimes you have to change answers you thought you had. And sometimes you never find the answer.... Sometimes you just have to live with the question."

During a session on two passages from John, Dr. William Countryman of Church Divinity School of the Pacific wove the imagery of names, essential to the Quilt, into his presentation. "The Good Shepherd calls them by name," he said, "whatever name truly belongs to you, most truly reflects you because you recognize yourself in the call.... The names on the Mall are known to the Shepherd."

Yet there are those who do not respond to the call, Countryman observed, people "who invoke God against the sick, who want to be so good that God owes them something." Speaking of the death of Lazarus, he said that "the Shepherd cannot be indifferent to the death of those he knows." As with Mary in the garden, we know the resurrected Jesus when he calls our names.

In the final study, Dr. Minka Sprague of New York Seminary explored the Crucifixion narrative, calling the passage "nothing less than the Garden overturned." She pointed to the pilgrimage of Jesus from the Garden of Gethsemane to "the heart of the religious and political establishment," to a place between heaven and earth on the cross, and finally to a tomb set in a garden. "The opposite of a Fall is to be lifted

up, as Jesus was," she pointed out. "The Word was in the garden on the cross."

### **Quilt is overwhelming**

Participants in the retreat reported that they found the visit to the Quilt itself an overwhelming experience. They joined an estimated 1.5 million people who moved among the panels on the weekend, listening to the relentless echo of 70,000 names of the famous and obscure who have fallen victim to the disease.

Some of the panels were modest, not much more than a name and a date. Others were elaborate works of art, desperately beautiful attempts to capture the essence of a lives cut short.

Some panels expressed humor. "One to beam up, Mr. Scott," said one fan of Star Trek. Others expressed anger, asking "How many more, O Lord?" and "Why, God?" One was a testimony: "My faith has sustained me through all this. For I believe in a Christ who suffered as we have."

Many included sentimental poetry. Under a photo of a mother and her four children someone had written about "a golden heart stopped beating, a determined spirit was at rest. God broke our hearts to prove to us he only takes the best." Another observed that "families are like a quilt--lives stitched together with memories and tears, and bound together by love." But Karpf described in his sermon at Washington National Cathedral another panel and another reality, written by a partner or a loving friend: "I never located your parents. Maybe someone will see this and tell them."

Some were philosophical: "To live in the hearts of those we leave behind is not to die, to have no name is not to be remembered, is not to have lived." Expressing a similar emotion, another insisted, "Lay me out and scream out my name." And another said in resignation, "I have always known that at last I would take this road. But yesterday I did not know it would be today."

### **How to survive**

"Looking at the Quilt we had to ask how we survive," said Karpf in an interview. "At our retreat we had to learn to live with God in a way we hadn't known before." Many participants in the retreat did find rest and told Karpf that they were ready to go home and continue their work. "They found permission to find rest and renewal, to be supported in their ministry." He reported that several people approached him to say that they owed their survival to new drugs--and the love and care they have found in parishes of the Episcopal Church. "We have made the Episcopal Church safe for people with AIDS," he said.

As Karpf told the cathedral congregation, "Over the past 60 hours an altar cloth of many colors has been unfolded on the nation's show place of power and might, art and culture, concern and neglect: The National Capital Mall. On Mother

Earth--the altar of our hopes and dreams--we have witnessed the conjunction, communion, convergence of earth and heaven, the living and the dead, in the AIDS Memorial Quilt."

**--James Solheim is the Episcopal Church's director of news and information. The Rev. Jan Nunley, a priest in the Diocese of Rhode Island, contributed to this report.**

96-1583

## **Caucus celebrates 25 years, confronts need to be more inclusive**

by Nan Cobbey

(ENS) "I'm here to tell you that it *is* possible to act like a lady and still be in charge," said Pamela Chinnis, president of the House of Deputies, as she peered over the podium at her audience gathered at Virginia Theological Seminary for the 25th anniversary celebration of the Episcopal Women's Caucus (EWC).

Across her face crept a knowing smile. Her audience started to chuckle, then laugh right out loud, savoring the irony presented by this soft-spoken, not-very-tall, pink-suited, blonde-haired powerhouse who has risen to the highest lay position in the national church.

When Chinnis concluded a moment later the audience rose spontaneously to applaud her and wouldn't stop until admonished.

Old-timers in EWC as well as newcomers spent two days in late September in Alexandria, Virginia, the place of EWC's founding in 1971, recalling the organization's past and thinking about its future.

The women told stories of their triumphs and betrayals, of hopes dashed and of sisterly support encountered along the way to getting women ordained and accepted in new roles. They sang each other's praises and celebrated successes but they also got a sobering dose of criticism about their imagined inclusivity.

### **'Breath-taking changes'**

The Rev. Carmen Guerrero, archdeacon for multicultural ministry and missioner for Hispanic ministry in the Diocese of Los Angeles, brought, gently, the

first of the suggestions for improvement in her opening night address, but not until Chinnis had recounted the successes.

"It's breath-taking to think of the changes that have taken place for us in the quarter-century since the caucus began," Chinnis said, listing gains:

- \* from a "handful" of women in the diaconate in 1971 to more than 2,000 today in diaconate and priesthood;

- \* from two dozen women deputies in the 800-member House of Deputies to "nearly half" the lay deputies and 70 of the clerical deputies;

- \* from a prayer book and hymnal with "unrelievedly patriarchal language" to new "cleaned up" worship texts;

- \* from an almost exclusively male-led church to one where "women need not fear being the only soprano voice."

"And, as you know, I am in my second term as president of the House of Deputies," she added. "It's irresponsible NOT to accept our share of the tasks of officially running the church, especially since we've been doing it behind the scenes for centuries."

### **Current challenges**

Guerrero set an entirely different tone--mystical, subjective--as she talked about women's "dreaming."

"If you could dare to enter into that sacred, scary ground of dreams then you as white women might be able to enter into the future with other women of the world who are not white, with the gift of being able to communicate and dream dreams of a better world for all women."

Pointing to EWC's 25 years "of standing for justice and equality," she asked what the next 25 would hold. "How will you invite with integrity other women of the world who are culturally and or racially different from you? I challenge you to ... receive from all women as well as give to them."

A similar challenge came the next day from one of the youngest women present. Dawn Conley of Silver Spring, Maryland, just turned 30, listened to stories of struggle, of betrayals, of women supporting women. With the exception of Byron Rushing of the Diocese of Massachusetts, every speaker was white. When the afternoon "Future Circle" opened to all voices, Conley, of Silver Spring, Md., had something to say. The tears came with her very first sentence.

"I did not feel included at all this morning. Look around, who is not here?" she asked. "There are few women of color. Is it really representative? [Where are] young people? And class, [we're] very middle class. Is this really an environment that invites people? Part of looking to the future is looking to the present and how do we operate."

Conley had a suggestion. "You have to be able to face your fears and allow

yourself to be made vulnerable and open to situations that don't make you feel comfortable . . . at that moment you will really start to grow . . . Please start to self reflect."

### **'Our name enraged people'**

Reflections earlier in the day had brought tears, too, along with laughter and delight and thanks for changes wrought.

"Just the use of our name enraged people," remembered the Rev. Blanche Powell of Newark, Delaware. "This caucus really changed me forever . . . made a radical out of me."

The Rev. Patricia Merchant of Fayetteville, Georgia, remembered the pain of betrayals by those believed to be supporters. Some of the worst pain, she said "was the pain of divided loyalties."

But Merchant, proud of her church, was grateful for all it had given her. "I love parish ministry," she confided. "And it was worth fighting for to be able to do it. It is women's work in the best sense of the word: The ebb and flow of life, the sharing of real roles with people."

The Rev. Nancy Wittig of Philadelphia, one of the 12 "irregularly" ordained in 1974, described "one of the miracles" of the early, tumultuous days: "the willingness to agree to disagree so that many of us who found ourselves on different sides of the barricades, [felt] an honor and a respect of one another that will never go away."

### **And there was praise**

"You are holding up a vision, a piece of this church that is a lifeline," said Katie Sherrod of the Diocese of Fort Worth, Texas, "the Fatherland" as she called it, where Bishop Jack Iker will not permit women's ordination.

"It is a daily decision for us in Forth Worth: Do we stay in the church or not? One of the reasons we stay," said Sherrod, "is because of sisters like Carmen [Guerrero] and sisters like Judy [Conley] and Sally Bucklee who have given life to us." When women "cried 'How long, Oh Lord? How long?'" she continued, "the caucus was the only organization in this church that responded, the only one. They have stood with us from the beginning. With the help of ABIL (Asian, Black, Indigenous/Indian and Latino women) and the help of our male friends in this struggle, I think we can pull this off. I think anything is possible with God's help . . . I believe the Holy Spirit can move into Fort Worth, Texas, and change Jack Iker's heart."

In addition to the celebration, caucus members also reelected their president, the Rev. Cynthia Black of Michigan, and named new officers. They called for a regularly updated complete list of all women clergy; commended the Committee on

Constitution and Canons for expanding discipline codes to include bishops; commended individuals, committees and the entire House of Bishops for help making ordination canons "equally applicable" to men and women; and committed themselves "to fight any attempt to exclude lesbians and gay men from full inclusion in all orders of ministry."

--Nan Cobbey is features editor for **Episcopal Life**, the national newspaper of the Episcopal Church.

96-1584

## **Council of Women's Ministries focuses on racism**

by Lucy Germany and Marcy Darin

(ENS) Challenged to "confront prejudice with compassion," the Council for Women's Ministries (CWM) worked to move its membership toward a faith-based response to racism, as it met in Burlington, Vermont, October 3-6.

The national gathering of the CWM, an umbrella group formed in 1983 to embrace the diversity of women in the Episcopal Church, drew 45 women representing more than 25 organizations. In a marked departure from previous formats, the group devoted the three-day session to a single issue--racism. Members vowed to take steps to confront "the sin of racism" in their daily lives, as well as in their organizations.

"We have here some of the most powerful women in the Episcopal Church, except for the women bishops," observed Ann Smith, director of Women in Mission and Ministry. "If we make this our passion, make a commitment to work together on racism, it can happen."

In large group gatherings, and in small workshops designed to allow participants to organize according to their interests, the sessions were characterized by intense and sometimes tearful discussion.

"I've taught classes on racism, I've written about it, yet I've never really engaged racism in my spirit before," said the Rev. June Maffin of Vancouver, a priest in the Anglican Church of Canada.

### **Film focuses debate**

"The Color of Fear," a 1993 documentary directed by Lee Mun Wah, served as a catalyst for probing race relations and the experience of living in a North

American culture dominated by whites.

In the film, funded by the Oakland Men's Project and the Todd Institute, eight men of varying backgrounds--Africa-American, Latino, European North American, Chinese, Japanese--discuss the effects of racism in their lives and the larger society.

Several women acknowledged surprise at the privileges they are accorded as whites and the resulting pain inflicted on women of color. Said one: "It's painful when you have love in your heart and you don't even know what you're doing."

Others reminded the group of the slow, painstaking efforts undertaken to counter the pervasive racism of U.S. society.

"Sometimes I feel as if I'm on a treadmill that goes backward," observed Joyce Davis of Danbury, Connecticut, who has been engaged in anti-racism efforts for 40 years. "The process is slow, but if we don't do it, our great-great-grandchildren will be going to meetings on racism."

Another member questioned the group's resolve on the issue. "This sounds like *deja vu*," said Gladys Rodman of Natick, Massachusetts. "I'm hearing the same thing I've heard in earlier meetings. Can you really hear each other?"

Recalling the work of Martin Luther King Jr., another participant, Shirley Brown, identified unconditional love as the foundation for all anti-racism efforts. "We have to teach it, live it and walk it," she said.

### **Making personal commitments**

Participants made personal commitments to address racism that included checking the dolls in a parish nursery to make sure that they represent different ethnic groups, surveying children's books in local libraries, and examining church school curricula and diocesan newspapers.

A closing Eucharist offered an opportunity for closure and absolution, as confession was followed by the words, "Woman, your sins are forgiven." Candles were lighted by Native Americans, African Americans, Latinos, Asian Americans, and European Americans.

As participants passed a "talking stick," a symbolic native American stick decorated with beads and feathers that grants the holder the privilege of speaking, many admitted that they had been shaken by the confrontation with their own racism.

"I felt the beginnings of awareness that will change my life," said one woman.

--Lucy Germany and Marcy Darin are free-lance writers.

96-1585

## Presiding Bishop joins others in calling for United States role in Middle East reconciliation

by James H. Thrall

(ENS) Presiding Bishop Edmond Browning recently joined other Christian leaders in urging a strong role by the United States in seeking a resolution to the latest threat to Middle East peace--an outbreak of violence in Israel and the Occupied Territories in late September.

As Israeli and Palestinian leaders were on their way to Washington, D.C., in an initial attempt to restore their deeply damaged sense of mutual trust, leaders of denominations and church organizations associated with the National Council of Churches wrote to President Bill Clinton expressing their hope that "the United States, as a sponsor of the peace process, would play an active role in bringing the parties back to the negotiating table."

In the days of violence, sparked by the opening of a new entrance to a tourist tunnel at the base of the Temple Mount in Jerusalem, the leaders wrote on September 30, "We have been deeply saddened by the tragic loss of life, and indeed of hope itself, in the Holy Land."

Specifically, the letter urged that negotiations address certain tensions underlying the outbreak of violence.

The opening of the tunnel entrance in a Muslim section of Jerusalem's Old City, they said, marked a change in the status quo of the city's holy sites threatening to both Muslims and Christians. "The status of Jerusalem is to be negotiated, not determined by unilateral actions," the church leaders said. Since the "Temple Mount/Haram al-Sharif, in particular, is an area of extreme sensitivity both for the residents of Jerusalem itself and for adherents of Judaism and Islam throughout the world," the leaders urged that Prime Minister Netanyahu be convinced that the new entrance to the tunnel be closed.

### A call to honor agreements

The leaders also called on Israel to honor the agreements on redeployment of Israeli troops in the city of Hebron, and to stop the expansion of Israeli settlements in the Occupied Territories.

The United States, for its part, should honor its commitment to support the Palestinian Authority in its development of the autonomous areas in the West Bank and Gaza Strip as a way to address the high rate of unemployment that also feeds Palestinian frustration.

"What is needed now is not the belligerent repetition of fixed positions, but a

genuine striving for agreement and compromise," the leaders concluded. "Our hearts and prayers are with the many who have suffered injury and death and their grieving families, whether Jewish, Christian or Muslim."

--James H. Thrall is deputy director of news and information for the Episcopal Church.

96-1586

## **English prelates feel Peers pressure**

by Leanne Larmondin

(ENS) "Primate attacks English Bishops" screamed the front-page headline in the *Church of England Newspaper*.

The primate being the Primate of Canada, the Most Rev. Michael Peers. The story was about a letter the primate wrote to the paper lambasting an English bishop for adopting an 18th-century "colonial" attitude towards the American church.

Peers was responding to an article in the paper by Bishop Michael Nazir-Ali, general secretary of the Church Missionary Society and assistant bishop of Southwark. In an article on the Righter case in the United States, Nazir-Ali fired a warning shot from the far side of the Atlantic across the bows of the American Episcopal church to uphold the church's traditional teaching on homosexuality.

"The phenomenon of people in English palaces issuing 'warnings' to other people across the Atlantic about positions they must hold, as well as about the consequences of failure to do so, has a ring oddly reminiscent of the 1770s," wrote Peers.

In a previous issue, Nazir-Ali wrote about the court's judgement in the case of retired Bishop Walter Righter, who was accused of violating church doctrine for ordaining a non-celibate homosexual.

"The Anglican Communion, as a whole," wrote Bishop Nazir-Ali, "is looking to the Episcopal Church and its various bodies to uphold the traditional teaching of the church in the areas of sexuality and of the life of the church's ministers. A failure to do so will certainly influence the course of the next Lambeth Conference" (in 1998).

"Many in the other provinces of the Communion will be concerned that a North American agenda should not, once again, dominate a worldwide conference . . ."

Every 10 years, the Lambeth Conference brings together the bishops of the

Anglican Communion. The first Lambeth conference was held in 1867 after the Provincial Synod of the Church of Canada urged the Archbishop of Canterbury to bring together Anglican bishops serving overseas to discuss issues facing them around the world.

In his letter to the *Church of England Newspaper*--which was printed under the line "Will you English never learn?"--Peers said that English bishops might be interested to know that the Canadian House of Bishops, in preparing for Lambeth, expressed concern that the Lambeth agenda "not be hijacked again by English issues and procedures." Peers concluded the letter saying, "If this is to be the style of England's contribution to Lambeth 1998, then I dread the event already."

The newspaper criticized Peers in an editorial, calling his comments "puzzling."

"It's a bit rich when a white Canadian describes the views of Pakistani-born cleric, and a second generation convert from Islam, as colonial," said the paper.

However, the editor conceded that "the fact that the Lambeth Conference takes place here does not mean that the agenda, procedures and character of the event should be English. Neither should it be dominated by the North Americans."

Meanwhile, following on the heels of Archbishop Peers' controversy, a second primate voiced similar concerns that the worldwide Anglican community needs to be "less English" at its international meetings.

Speaking in Brazil at a regional preparatory conference leading up to Lambeth, Archbishop Glauco Soares of Lima, primate of the Episcopal Church of Brazil, reminded Latin America's bishops that, of the world's 70 million Anglicans, more than 50 percent live in non-English-speaking countries.

The Latin American bishops called for debate at Lambeth on issues central to the churches of developing countries, such as foreign debt and access to land.

--reprinted from the *Anglican Journal/Journal Anglican*.



# news briefs

96-1587

## **Sewanee receives bequest from Tennessee Williams' estate**

(ACNS) The University of the South in Sewanee, Tennessee, recently announced that it will receive an estimated \$7 million in the final bequest from the estate of Tennessee Williams, one of America's foremost writers. The bequest also includes the rights to Williams' plays. Williams learned of Sewanee through his grandfather who attended the School of Theology in the late 1890s. When he died in 1983 he specified in his will that he wanted to establish a program to promote creative writing to honor his grandfather, who was an influential figure in his life. Williams left the bulk of his estate to his sister, Rose Williams, but stipulated that when she died it should go to the university. Rose Williams died in September.

## **Embezzlement stuns North Carolina parish**

(ENS) The 150-year-old parish, Chapel of the Cross in Chapel Hill, North Carolina, recently reported the embezzlement of \$480,000 by the parish's financial secretary Brian Patrick Mullaney. Beginning in 1993, Mullaney devised a scheme to siphon off donations before they were deposited so that neither bank employees nor annual auditors detected the theft. He was arrested on August 1 and released on \$25,000 bond posted by his mother. He pleaded guilty and will be sentenced this fall. Parish attorney Sydenham Alexander Jr. said that \$60,000 was recovered from insurance policies but that all the embezzled money is already spent. Mullaney is expected to be ordered to make restitution over a period of years.

## **'Emergency Conference on Racism' to convene in South Carolina**

(ENS) The National Council of Churches (NCC), in collaboration with the Center for Constitutional Rights and a South Carolina Organizing Committee, is sponsoring "An Emergency Conference Against Racism," October 24-26, in Columbia, South Carolina. The conference is a southeastern regional response to the unprecedented number of African-American houses of worship which have been burned, damaged or vandalized across the nation. "One of the main purposes for this

conference is to begin a national dialogue on racism," said the Rev. Mac Charles Jones, director of the Burned Churches Project. "If we are to stop the epidemic of fires that is destroying so many of our churches, we must launch a campaign to get at the root causes and to eradicate this menace. It is time to put an end to racial intolerance." South Carolina has been selected for the kick-off conference in this national dialogue because it is the state with the most church burnings and where an increasing number of racially motivated crimes have occurred.

### **NCC unit endorses California strawberry workers campaign**

**(ENS)** The National Ministries Unit (NMU) of the National Council of Churches (NCC) recently endorsed the United Farm Workers of America/AFL-CIO campaign to bring greater justice for farm workers laboring in the strawberry fields of California. David Crump, executive director of the National Farm Worker Ministry, told the NMU committee that the poor working and living conditions of the workers was recently brought to light when several hundred workers were found living in caves. The workers' demands include a living wage, clean drinking water, bathrooms in the fields, job security, health insurance and an end to sexual harassment and other abuses.

### **American Orthodoxy still needs bonds to 'mother church'**

**(ENI)** Archbishop Spyridon, recently enthroned head of the Greek Orthodox Archdiocese of America, said that he hoped to see greater unity among the various Orthodox jurisdictions of the United States, now generally divided along ethnic lines. But he also said that he did not think American Orthodoxy was yet mature enough for total independence, known as autocephaly. "I still see that we are going through a diaspora phase," he said. "This is a young new church, and it still needs to be nourished by its bonds with the mother church. Autocephaly is usually given to churches formed by very large Orthodox populations in Orthodox lands," he said. "It is not given to diaspora churches." Some American Orthodox want to see an end to the multiple jurisdictions, and the formation of one church with the same independence as the Orthodox churches in Russia, Romania, Bulgaria, the Middle East and other areas. Americans in this group contend that Orthodoxy could not fully develop and play its potential role in American life until it was able to set its own course without vetoes from Old World authorities they feel do not adequately understand the U.S. situation.

### **Clinton close to appointing committee on religious freedom**

**(ENI)** President Bill Clinton will soon appoint a committee to advise the U.S. State Department on religious freedom throughout the world, a White House official

said recently. Richard Schifter, the Clinton aide working on the project, said that the committee would have the dual role of advising the U.S. government on violations of religious freedom and dealing with reconciliation of religious communities in areas such as Bosnia. The U.S. evangelical community has been increasingly visible in the effort to expose persecution of Christians in various areas of the world. In January, the National Association of Evangelicals (NAE) called for the appointment of a "special advisor for religious liberty" to the president. Republican Congressman Frank R. Wolf, a Presbyterian from Virginia, has introduced legislation asking Clinton to "invigorate" U.S. advocacy on behalf of persecuted Christians, and to "appoint a White House special advisor on religious persecution." Schifter said the Clinton administration agreed that persecution of Christians was a serious problem.

### **Australia's churches apologize for 'white is superior' policy**

(ENI) The Uniting Church in Australia has joined the Anglican and Roman Catholic churches in apologizing to aboriginal people for its role in separating children from their parents, a practice common until the 1960s under the government's policy of assimilation. Although no exact figures are available, more than 100,000 aboriginal children are thought to have been taken from their families by Australian governments. Between 1903 and 1930 more than a third of aboriginal children were taken from their families. The apology was made as the Uniting Church gave its final submission to the National Inquiry into the Separation of Aboriginal and Torres Strait Island Children from their Families, which is setting up a framework to pay compensation to the victims. "Now, as we look back on that time, we realize we were wrong to be involved in the assimilation policies of the day," said Gregor Henderson, the general secretary of the Uniting Church's national assembly. Two weeks after the Anglican submission, at the inquiry's hearings in Canberra, the Roman Catholic Church apologized to families and children it had helped to separate, expressing deep regret over its role in the "abhorrent" and racist government policies and practices. The chairman of the bishops' Committee for Social Welfare, Bishop Patrick Power, told the inquiry that the church accepted that its missionaries had separated children from their families in the belief that white society was superior.

### **WCC consultation explores African-American churches**

(ENS) "The black church is a creative response to the condition of racism by a people who are domestically colonized," the Rev. William Watley told participants to the recent *African-American Churches Explore Gospel and Culture*, a WCC-sponsored consultation, in Newark, New Jersey. "We are a third world people in a first world context," Watley said. Participants agreed that though African-American churches are more diverse than they may appear to persons outside black culture, historic black churches were born in an atmosphere of racism that lives on in the United States and

which gives them a common bond. Many participants also raised the concern that African-American young adults have not been told the stories of slavery and Jim Crow and stand in danger of losing the heritage and identity that empowered their parents. The Rev. Prathia Hall-Wynn, professor at United Theological Seminary in Dayton, Ohio, said that the need to tell the story of the civil rights struggle is getting more urgent "now that we have allowed more than one generation to develop without its collective memory, taking away its capacity for survival." The consultation was part of a three-year-long global study on the relatedness of gospel and culture.

### **Grenade attack on Patriarchate causes damage to cathedral**

(ENS) A hand grenade was thrown into the compound of the Ecumenical Patriarchate in Istanbul recently, causing damage to the newly restored Patriarchal Cathedral of St. George. The ecumenical patriarch, Bartholomew I, who is the spiritual leader of 250 million Orthodox Christians, was unharmed. The Patriarchate has been the target of numerous attacks in the past, most recently in March and May of 1994 when bombs were found inside the Patriarchate grounds. Bishop Richard Grein of New York condemned the attack, calling it "an affront to principles of religious freedom and human rights." Grein, a friend of the patriarch, also criticized the absence of media coverage. "One would think that such a violent attack on one of the world's religious leaders would have been reported by one of the world's great newspapers," he wrote in a letter to *The New York Times*. Grein warned that "harassment of the Patriarchate will continue and possibly become more violent" if such acts are not met with urgent attention. The Islamic Great East Raiders Front claimed responsibility for the grenade attack.

### **NNECA board supports changes in disciplinary canons for bishops**

(ENS) The board of the National Network of Episcopal Clergy Associations (NNECA) recently declared its support for change in the canons which would bring provisions for disciplining bishops in line with those approved in 1994 for deacons and priests. The NNECA board expressed thanks to Samuel Allen, chair of the Standing Commission on Constitution and Canons, and Sally Johnson, chancellor of the Diocese of Minnesota and prime drafter of the proposed revisions, for following through on promises that Title IV provisions covering bishops would be next on the commission's agenda once those dealing with other clergy had been adopted by the 1994 General Convention. While proposals seen so far may be refined somewhat in the preparation of the commission's report to the 1997 General Convention, the board expressed hopes that much of the package would be adopted eventually because the proposals clearly reduce a "double standard" of accountability under which bishops and other clergy receive very different treatment in disciplinary matters.

### **Evangelical candidate enters Nicaragua's presidential race**

(ENI) Guillermo Osorno, a surprise evangelical candidate in Nicaragua's presidential campaign could prevent either of the two front runners from gaining an absolute majority in the first round of voting, scheduled for October 20. Though surveys in the Nicaraguan capital of Managua at the end of September gave Osorno, an Assemblies of God pastor who resigned to run as president, 3.8 per cent, Osorno said that he rejected the validity of most opinion polls which, he said, "always favor the candidate who paid for the survey." He said that private polls conducted by his party, the Camino Cristiano (Christian Path), put him at between 14 and 22 per cent of the vote. Violeta Rocha, a theologian and vice-president of the Latin American Center for Pastoral Studies, criticized Osorno's "anti-ecumenism" as director of Nicaragua's largest evangelical radio station, saying he "denied space to other expressions of evangelical faith that weren't identical to his own." She also reproached Osorno for "manipulating people with his prophecies" of disasters and political events. According to Roberto Zub, an investigator at Managua's Interchurch Centre for Theological and Social Studies, Osorno's political participation represents "a mutation" in the theological development of Nicaraguan evangelicals. Zub, who has conducted a detailed study of evangelical participation in the 1984 and 1990 presidential elections, has found that in the last 12 years many Nicaraguan evangelicals have steadily moved from abstentionism to participation. According to observers, however, his support comes primarily from evangelicals, who make up roughly a quarter of Nicaragua's population.

### **Former USSR churches form inter-confessional committee**

(ENI) For the first time since the break up of the Soviet Union, 21 churches and Christian communities from the former USSR recently agreed to form a Christian Interconfessional Consultative Committee. During the last years of the Soviet regime various Christian churches in the USSR maintained good working relations with each other. But after the collapse of the Soviet Union--and its policy of official atheism--relations between the churches deteriorated. The Russian Orthodox Church, the region's largest Christian church, strongly condemned what it described as "proselytizing" by foreign missionaries, many of whom were Protestants who arrived in Russia and other traditionally Orthodox areas after the political changes of the late 1980s. The consultative committee will promote cooperation and mutual understanding between the mainstream Christian denominations in the Commonwealth of Independent States and the Baltic countries.

### **World Bank to invite religious leaders to values summit**

(ENI) The World Bank will invite leaders of the world's main religions to Washington next year to discuss spiritual and cultural issues with bank officials. The

meeting, which will be coordinated by the Archbishop of Canterbury George Carey, is part of efforts by the bank to improve its image and to engage in dialogue with its critics, including churches, church-related aid agencies and non-government organizations (NGOs). The bank, which lends US\$ 20 billion every year for development projects world-wide, is frequently criticized for imposing its own economic principles on developing countries. The World Bank--along with the International Monetary Fund--was set up by the allied powers in the 1940s to prevent further economic and currency collapses such as those which led to World War II. Now 180 states are members of the bank, though critics accuse leading industrial nations of dominating the bank and its policies. "Some of it [criticism by NGOs] is valid," Andrew Steer, director of the bank's environment department. "We could have done a better job in the past on a number of issues." But the criticism, he said, failed to take into account changes in bank methods and was often ill-informed. "Quite frankly, I think most of the religious groups should educate themselves. The issues are too serious to allow sloppiness and laziness which is the case in some of the religious papers I read," he said.

### **Megachurches: new worship style or neighborhood nuisance?**

(ENI) Some residents of Anne Arundel County, a rural part of Maryland close to Washington, DC, recently urged county officials to change building regulations to halt plans for the Riverdale Baptist Church to construct a 1500-seat church with parking for 700 cars on a 2.5 acre site in the county. "This is a rural community, and a lot of the people feel the church is just too enormous," Peter M. Perry, president of the local civic association, told the *Washington Post* this week. According to the *Post*, the Riverdale church would be small by "megachurch" standards. According to Lyle Schaller, a parish consultant and author in Illinois, more and more neighborhoods are challenging plans for church construction or expansion and, often, the neighborhoods are winning. Officials of the Riverdale Baptist Church are declining to discuss their plans until the county council votes on whether to approve them. However, when they announced their initial construction plan, the officials said the church's family life center would "focus on family ministry by providing an environment where it can effectively reach families under attack by the consequences of divorce, drugs, teenage violence, pregnancies and suicide."

### **NGOs and World Bank move from stand-off to dialogue**

(ENI) A joint meeting of the International Monetary Fund (IMF) and the World Bank recently endorsed the action program of the HIPC (Heavily Indebted Poor Countries) Initiative. The plan involves reduction, by the world's rich countries, of debt owed by poor countries as well as major contributions by the World Bank. A senior World Bank official who specializes in debt issues said that lobbying by NGOs

had a beneficial effect on the HIPC Initiative. But he added that it was difficult to say exactly what had been the result of lobbying by NGOs and what was the result of efforts by donor countries to find a solution to the problem. The official pointed out that in recent years, when the debt discussions on bilateral debt (owed by one country to another) had progressed as far as was believed possible, the NGOs had then started asking "what about multilateral debt [owed to international organizations like the World Bank]?" The official said that NGOs had an influence on the HIPC initiative because of their mastery of "details." To alleviate poor countries' debts to sustainable levels, international assistance will be subject to commitment by the poor countries to improve their own economic performance. The debt crisis receives little coverage in much of the Western media, but for many African countries and for the international institutions--financial and charitable--concerned with poverty, the debt crisis is the world's most pressing problem, surpassing even environmental issues in its urgency.

### **Number of women being ordained likely to decline, report says**

(ENI) A recent Church of England report, *Numbers in Ministry 1996*, predicted a fall in female as well as male ordinations to the year 2001. The report, from the church's Advisory Board for Ministry (ABM), acknowledged that, last year, "some thought ... that the number of female ordinands might show an increase." However, more women than men are expected to be ordained as non-stipendiary clergy over the next two years. Non-stipendiary clergy take holy orders but are usually unpaid and continue in their secular work. Christina Reese of the Movement for the Ordination of Women said that overall, she was not disappointed "one bit" about the number of women being ordained. There had inevitably been a huge bulge at the start, she said, after the first ordinations of women as priests in the Church of England in 1994. But she was concerned that so many women were content to be non-stipendiary priests. "The male culture of the church is still putting some women off. Some bishops are readier to accept men than women over 45 for the full-time ministry," she said. According to the report, 81 women and 210 men are expected to join the full-time stipendiary ministry this year (out of a projected total of 10,046 diocesan clergy). In 1997, however, the number of women ordinands will fall back to 65, a level that is set to continue beyond the millennium.

### **People**

**Elizabeth Dyer**, who in 1946 was the first woman to be seated as a deputy at General Convention, died recently at a nursing home in the Diocese of Pennsylvania. She was 90 years old. Dyer served as the only woman deputy until 1970.



# news features

96-1588

## Boot Camp for Angels demonstrates variety of ministries with congregations

By Owanah Anderson

(ENS) Participants from 31 dioceses gathered in Minnesota in late September for a national consultation exploring the ministries offered by the Congregational Ministries Cluster of the Episcopal Church--Stewardship, Evangelism, Women in Mission and Ministry, Church in Small Communities and Multi-Cultural Ministry, as well as the four ethnic ministry offices: Black, Hispanic, Asiamerican and Native American.

"We set out to test the cluster's concept of sharing resources of our respective offices," said the Rev. Winston Ching, director of the cluster. "We were asking participants if the model filled needs of parishes, dioceses, and provinces. It appears the model was basically well-received and we are looking at refining and repeating the venture in 1997."

### Safe, hospitable place

"More people would benefit from conferences such as this one--perhaps in the regions or provinces," wrote Alice Bruce, Mason City, Iowa, one of the eight laity from her diocese to attend. "This program has been super-energizing," she stated. Another participant described the event as a safe, hospitable place where stories were shared and healing took place, and language and culture were not barriers.

Building upon a metaphor of a seven-petal dahlia, congregational life was explored in petals representing Story, Safety, Hospitality, Language, Culture, Co-Creativity and Spirituality, with a congregational ministries staff person assigned to each segment. One participant anonymously stated, "The vision of an unfolding flower is a very powerful metaphor for the church."

Don Burr of Norwalk, Connecticut, affirmed relevance of the cluster's concept when he said that "Angel teams" should be available to travel to dioceses and parish-

es. The consultation was billed as a Boot Camp for Angels.

### **Looking at Luke 10**

First to share the Luke 10 passage, ". . . the Lord appointed 70 others . . ." was the Rev. Canon Mark MacDonald, leader of the "Hospitality" segment and one of the three canon missionaries for Indian ministry of the Minnesota diocese. He tracked the theme through the guiding principle of the ministry of the diocese: Gospel-based discipleship.

MacDonald's teaching was affirmed by the diocesan bishop, James L. Jelinek, who said, "Our commitment is not to preserving the status quo of the Episcopal Church. We are constantly working to broaden people's understanding."

"The state of Minnesota is three percent non-Anglo; the diocese, however, is 14 per cent non-Anglo. We are the second or third largest refugee settlers," Jelinek stated. "We have vital and active Hispanic ministry, several African-American congregations, and 14 Native American congregations."

Indian mission in the diocese dates back to 1852, among the Ojibwa by James Lloyd Breck and Enmegahbowh, recognized as the first American Indian Episcopal priest. It was established under aegis of the renowned missionary bishop of the Episcopal Church, Jackson Kemper.

The Rev. John Robertson, a Dakota Indian who is diocesan canon missioner, conducted the "Culture" segment of the training consultation. Participants were also spectators at a cultural ceremonial on Saturday night in Mankato which annually memorializes 38 Dakota men hanged there in 1862 by the U.S. government. The strong Episcopal connection to the event stems from the efforts of Bishop Henry Whipple whose intervention saved 267 other convicted Dakotas from execution.

Robertson was also preacher for the Sunday morning Eucharist, marking the feast day of David Pendleton Oakerhater, the only Native American in the Episcopal Calendar of Saints. The Gospel lesson was again Luke 10. A special liturgy was interwoven with native music settings. Celebrant was Frederick Putman, retired bishop of Navajoland.

"I was grateful to hear representatives of other cultures speak, and it did raise my consciousness, said Jane Banning of Natrona Heights, Pennsylvania.

### **Combating isolation**

"We as a parish especially need people like Mark MacDonald to come and do presentations and workshops," stated another Pennsylvanian, Judith Warner of Bethlehem. "I feel we are really in an isolated cocoon, but very willing to grow and reach out with guidance from outside parish sources."

A South Dakota dean echoed a need to combat isolation, with comments on searching for identity of purpose, a spiritual connectedness and a desire to end our

congregational isolation. The Very. Rev. George Parmeter of Huron, South Dakota, continued, "I can see this type of an exercise as a possible idea. I will certainly be sharing my discoveries. This dahlia model could be a good Lenten presentation. The petals are the very thing we need to focus our directions on."

"I would like to use the presentations on the petals during an all-day meeting where we typically struggle with the questions of diversity," stated Florence Young of Mayfield Heights, Ohio.

"All petals of the dahlia were well covered. I think by gifted, spiritual, brilliant (at the time at least) people of God. The aroma, freshness, and beauty of the dahlia was a beautiful metaphor. Now please, God, help me share, stated Joyce Hunt of Mason City, Iowa.

--Owanah Anderson is the Episcopal Church's staff officer for Indian ministries.

96-1589

## **Cincinnati's mayor's spiritual quest leads her to Episcopal Church**

**by Carrie Allison**

**(ENS)** For Cincinnati Mayor Roxanne Qualls, serving as the city's highest elected official has been the genesis of a spiritual journey leading her to the Episcopal Church.

"The challenges which I found once I became mayor were such that it really compelled me to have to look to developing a spiritual life again," said Qualls, who regularly attends Christ Church Cathedral in Cincinnati. "And, if anything, what became very clear was that if there was no other personal benefit to me in this office, that was fine, because the real benefit was that it was a spiritual journey that had started."

In the course of that journey, Qualls traveled a road that brought her back in touch with the religious convictions of her youth after many years away from the church. She has found within the church community a means of reaffirming her own values and ideals in the midst of the conflicting demands of political life.

### **A career committed to helping**

Now in her second term as mayor, Qualls was first elected in 1993 following a two-year term on Cincinnati's city council. She built a political career out of her solid record of successful organizing and lobbying on behalf of Cincinnati neighborhoods for clean air; safe disposal of hazardous, industrial, and solid waste; small business development; lower utility rates; and more low-and moderate-income housing.

Early on, Qualls says, she made a decision about how she was going to live her life and the kinds of work she would do, choosing jobs that enabled her to help others over jobs that would have earned her a fat paycheck.

"In many ways, I don't think I would be in the position I'm in today if it weren't for that effort," she said. "Even though politics and being an elected official wasn't something I had set as a goal from early on."

That commitment to helping others was nourished during her youth. Qualls, who was raised in the Roman Catholic Church and attended high school at Notre Dame Academy in Park Hills, Kentucky, remembers those years as a time when the Roman Church responded to the pronouncements of Vatican II by turning attention to social justice issues. There was, she recalls, a "real focus" on the Christian imperative "to work in the world to transform that world so that it, over time, would reflect the image of God."

### **Drifting away from church**

In the intervening years, Qualls had little cause to reflect on that lesson as she drifted away from the church and plunged into social justice work, guided by native interest and ability. But, she said, "it is something which I do feel very strongly about as well as feel very powerfully in my own life." She added, "I think that as I've grown older and also as I've actually had more experiences--and particularly of late, in the position I find myself in--that message becomes even louder."

When she assumed the mayor's office, Qualls found herself faced with a set of challenges that were as much about spiritual as professional issues. Chief among them was the difficulty of responding to the power struggles and combative behavior endemic to politics without sacrificing her own values.

"The difficult thing about politics is that from day to day you have new enemies who then the next day could become old friends," Qualls explains. "And that's a very challenging thing for me to deal with and to deal with in a way that maintains a respect for people."

"In this profession, in this environment, for better or for worse, things happen, relationships with people are at such a level, that all that is good and all that is really the bad or the worst elements in people comes to the fore, including in yourself sometimes," she reflects. "One's response to that can either be one of

oftentimes becoming very cynical and manipulative and withdrawn--in essence rejecting our basic, core, Christian values of person and relationship--or one can try to still kind of lead the good life, be a good person in the midst of that."

### **Invitation brings Qualls "home"**

It was easier to live the good life within a church community, Qualls decided, than outside of one, and the efforts of one individual in particular led her to that realization.

Shortly after she was elected mayor, Qualls received a note of congratulations from Dean James Leo of Christ Church Cathedral, Cincinnati, and this friendly gesture by a stranger caught her attention. When she finally met Leo a year later at a luncheon, he invited her to read during an upcoming Advent service at the Cathedral, and Qualls took him up on his offer.

"During the Advent service, I did the reading," Qualls says, "And I was standing there like everybody else and listening to all the readings and listening to all the singing, and it was at that point when I finally just decided that it was like coming home."

Similarities between the liturgies of the Roman Catholic and Episcopal churches made her feel comfortable there, Qualls says, but she was also drawn to a conception of church community specific to Episcopalians. "The welcome thing about the Episcopal Church is just the openness which I have found in it, the real understanding of the breadth of community and that, particularly within church life and in community life, not everything is cut and dried, not everything is sure, and that you're really trying to keep within a certain tradition, a people together--even if you're not always sure what exactly the answers are."

### **Community offers connection to tradition**

What Qualls gained within that community was the opportunity to reconnect with traditions that have deep meaning for her, offering her "a means by which to live my life in a way that I think brings me in closer relationship with God." In turn, her faith has given her a unique perspective on her role as mayor.

It is easy after being elected mayor, Qualls notes, to become "detached" from other people, despite almost constant contact with them. But she has concentrated on remaining engaged with others, attuned to their interests and concerns.

"I think that this position gives you an opportunity not just to do grand policy and not just to do great work," she said. "But also to go into groups of people and be with individual people who oftentimes really are in need in terms of who they are and understanding their relationship to the community and to each other."

That approach is essential, Qualls believes, because the quality of community

within a city or a neighborhood is determined by the quality of the relationships people have with each other, the ways in which they are able to work together, and the effort they make on behalf of the community as a whole.

In the process of listening to and encouraging others, Qualls says, she discovered the breadth and vitality of the community of Cincinnati, encountering a whole host of organizations and individuals working for the common good, many of them motivated by their own spiritual values. That experience has given her an outlook on Cincinnati that, she admits, is probably more optimistic than that of others, and it has given her a good deal of faith in people's potential to build and sustain community.

Her faith also informs her vision of what politics ideally can be about when politicians fulfill its spiritual dimension--something, she notes, which rarely happens. "Ultimately what you're after," she says, "is a constantly improving situation for people and for the community."

That vision coincides with Qualls' own sense of her mission as mayor, a mission shaped and strengthened by her ongoing spiritual journey and her renewed religious faith.

--Carrie Allison is a free-lance writer and is a member of Church of Our Saviour, Cincinnati, Ohio. This article reprinted with permission from Interchange, newspaper for the Diocese of Southern Ohio.

96-1590

## **Missionary team confronts stark horror of Rwanda's lingering past**

**by Tim Cherry**

(ENS) In the Episcopal Church, "conflict resolution" is often thought of in terms of vestry meetings and parish consultants. But how does one start to minister to the broken Body of Christ while standing in the middle of a mass grave?

A team of missionaries--including two Episcopalians from the Diocese of Virginia--faced that question in a profound way in Rwanda.

While the country's recent bloody turmoil had seemed a distant if tragic event

to the team members, the horror of the internecine slaughter was brought home as the team listened to terrible stories of the carnage told by members of both the Hutu and Tutsi tribes.

And while seeing first hand the terrible consequences of human sin, and ministering in the aftermath of enormous hatred and butchery, they also witnessed signs of reconciliation and the beginnings of hope. In response, they began the work of reconciliation with simple acts of faith.

The project was sponsored by Sharing of Ministries Abroad (SOMA), a worldwide organization with offices in seven countries that sends short-term mission teams throughout the Anglican Communion. Typically, local bishops invite SOMA to help equip local priests and teachers. In this case, Archbishop of Canterbury George Carey encouraged the Province of the Anglican Church of Rwanda to work with SOMA.

Among the members of the SOMA team to Rwanda--39 people from 13 countries--were five Americans, including two from Virginia: Edwina Thomas, director of SOMA (USA), and Ron Davis. Both of are members of All Saints, Dale City, which is also home to SOMA's U.S. headquarters. The purpose of the trip was to try to reconcile former enemies with one another and with God.

### **A journey harrowing and exhilarating**

In an interview with the *Virginia Episcopalian*, the diocesan newspaper for Virginia, as well as through her own written account of the mission, Thomas described a journey that was by turns harrowing and exhilarating, marked by moments of horror and grief, grace and reconciliation.

While SOMA has extensive experience with mission trips (the U.S. office alone has sent members to dioceses in 23 countries), the Rwanda team faced unusual risk. After a routine flight, said Thomas, the team arrived in Uganda and prepared to continue on. But sobering news stopped them short: press sources reported that a Rwandan militia leader had placed a bounty on the heads of all visiting Americans.

"If you were my mother, my sister or my wife, I wouldn't let you go," a U.S. embassy official told Thomas and Davis. Since five of the 30 members were American, the team took several days for individual prayer and self-examination. In the end, all five Americans chose to remain with the team. Thomas said that SOMA's worldwide network of intercessors, however, remained continually active in prayer for their ministry and safety.

As the SOMA team finally approached the Rwandan border by bus, they were surprised by what they saw. "We couldn't believe the beautiful countryside," remembers Thomas. "We were surrounded by lush green valleys, meandering canals, and neat buildings with red-tiled roofs."

### **Emerging picture of horror**

But as the group divided into nine smaller teams and began their work in Rwanda's eight dioceses, a less tranquil picture began to emerge. At one bullet-scarred sanctuary, local church leaders described the day when Christians from both warring groups--Hutus and Tutsis--attempted to take refuge from the killings.

According to the church leaders, the militias came and ordered the crowd to separate by tribe. The people refused, declaring themselves all "one in Christ." All 13,500 were killed, the SOMA team was told. The Rwandans were buried together--Anglicans, Roman Catholics, Baptists, Pentecostals--in five mass graves.

In another nearby town, SOMA team members toured a local school, where room after room was filled with skeletons, many with hair or clothing still attached. An estimated 40,000 people had been murdered in a mere six hours.

Those reluctant to participate in the systematic killings were given a stark choice--join the executioners or join the victims. The skeletons were exhumed and displayed, it was said, to show the world what had happened there.

### **Moments of reconciliation**

One mother told team members how five of her seven children were killed, two after being betrayed by their own teacher. Others shared similar stories and described the killers as neighbors they had known for a lifetime. Countless women described losing their entire families. Those who survived the killing struggled to endure the pain and despair that followed. In some cases, those responsible for deaths have begged for and received forgiveness--as happened between the mother and her children's teacher.

In an atmosphere where fear of poisoning had made eating together nearly impossible, the simple reality of a shared meal--especially Eucharist--represented a significant first step. (Clergy and lay people from different tribes had not worshiped together since the killings.) Likewise, acts of confession and passing the peace also included powerful recognition of what had gone before and what may lie ahead.

In one diocese, four married couples volunteered to serve as "reconciliation teams." They committed themselves to public ministry, despite the very real risk of death at the hands of those who oppose it.

Meetings organized by SOMA workers often included intense sessions of prayer as well as spontaneous outpourings of grief and pain. But many Rwandans also were moved to seek out those from the other side. And in a culture where weeping is strictly discouraged, a taboo, there were occasions when bitter enemies embraced and wept openly.

### **Rwandan church looks for renewal**

Many were led to ask for a renewed church to rise out of the blood-stained

past. This remains a difficult proposition, for many church leaders were forced from the country and have not yet returned. Others have been charged with indifference, or actual complicity, in the slaughter. SOMA team members found deep divisions between local factions within the church--sometimes to the point of total estrangement. (Open disruption during worship is commonplace in one cathedral.)

In the face of church conflict, SOMA arranged several face-to-face meetings. It was, at least, a series of first steps.

The task was too great to expect an easy solution or quick fix, but signs of hope did appear. "Who told you that sin has the final word?" asked Bishop Denis Sengulane of Mozambique during a five-hour public Eucharist.

For SOMA members, the true answer was not found only in the catechism. It was discerned in the praying, the fasting, the weeping evident to all who came together with their sisters and brothers in Christ. It was seen in the contrition of those seeking to repent of their sin. Most of all, it was seen in the faces of those who had suffered unimaginable pain--and yet found a way to move toward forgiveness.

**--Tim Cherry, a candidate for Holy Orders from the Diocese of Virginia, attends Virginia Theological Seminary in Alexandria.**

96-1591

## **In Virginia, program for Northern Ireland teens helps build bonds of peace**

**by Tim Cherry**

(ENS) Forty teen-age exchange students recently gathered with their host families in northern Virginia for what seemed like an ordinary outing with good food, live music, and lots of fun.

Adults admired the students as they put on a brief show of dancing and singing. After their performance, the teens clustered in small groups, discussing trips to the mall with friends or flirting--just a little--with members of the opposite sex.

But what might have seemed like normal socializing to a casual onlooker represented literally dozens of personal breakthroughs.

At home, many of the students live just blocks from each other, but they rarely meet. Instead, they usually attend separate schools, churches and social clubs.

For them, an invisible barrier divides almost every aspect of life, and everything carries a label: "Catholic" or "Protestant" ... "ours" or "theirs." And, at least in Northern Ireland, the two worlds rarely meet in peace.

Therein lies the mission of the Children's Friendship Project for Northern Ireland. A national organization started in 1987, the group sponsors 15- to 17-year-old students from Northern Ireland for brief visits to the United States. In 10 states, American families (including several from Episcopal churches in Northern Virginia) host a pair of Irish teens, one Protestant and one Roman Catholic in each household, for six weeks.

#### **A first meeting with "the other side"**

For many of the youths, initial meetings held in Ireland to plan the trip represent their first opportunity to meet and know anyone from "the other side." And once living here under the same roof, freed from the strict social confines of home, the teens quickly build relationships that can help undo years of misconceptions.

At the party, in one corner of the room, two young men wrestle playfully over a soda can. In three short weeks of being "partners" with the same host family, they have fallen into a good-natured rivalry that includes its fair share of give and take.

Says Rodney, "Actually, we do have a lot in common. Sure we have our differences, but that's life. We've learned to joke about a lot of things--without it turning into a fight."

Adds Fergal, "You can do that once you get to know each other."

Could they ever do that at home? Their easy smiles vanish quickly, and they answer without hesitation: "No, never."

Some relationships extend even further. "Not only have I gotten very close to my partner," says 16-year-old Paula, "but even our mothers have gotten together and found so much to talk about."

She pauses to put her experience in larger context.

"I think those of us in this program have to be looking at 10 years down the road to help change individual attitudes," she said. Her friends beside her nod in agreement.

#### **Lingering connections**

One pair of young women who visited last year remained in close touch upon returning home. They shared a prom dress and even applied to be roommates at the same university. Such bonds occur infrequently in a place where simply taking a bus through the other's neighborhood often results in the vehicle's being stoned.

Warren Muir, a member of St. Aidan's, Alexandria, serves as area coordinator for the program. Although he doesn't ask the denominational affiliations of prospective host families, he says that families from at least four or five

congregations of this diocese have hosted Irish teens through the program.

Muir's family has hosted students for four years.

"We once took our pair to both Roman Catholic Mass and Episcopal Eucharist on the same Sunday," he said. "Of course, neither had ever set foot in the other's church. They were shocked to hear identical lessons and quite similar liturgies. One student couldn't believe that the other's religion even shared the same Cross! That's how mistrustful and hostile their environment is."

### **No quick fix**

Neither guests nor hosts claim the six-week exchange program provides a "quick fix" for generations of turmoil. They do, however, celebrate small signs of hope--like two young men from prominent families who got along so well here that they took their friendship back home. Soon after they returned, their extended families also met. Eventually, they used their combined influence to call a meeting of the Roman Catholic and Protestant communities to help ease local tension. The result: gatherings continue, even though a local paramilitary group has bombed the church meeting place in protest.

Those problems seem a long way away, though, as 40 teens begin to sing two Irish songs. In the middle of a humorous number entitled "I'll Tell My Ma," the young men switch to falsetto, surprising the women and producing a mixture of giggles and blushes. For a brief instant, joy becomes most of what all the young singers share. And perhaps, in a world where many of their countrymen struggle to keep them apart, even the simplest acts of sharing count for more than anyone may ever know.

**—Tim Cherry, a candidate for Holy Orders from the Diocese of Virginia, currently attends Virginia Theological Seminary in Alexandria.**

96-1592

## Episcopal youth in New Hampshire pedals 1,000 miles to help burned churches

by Susan Foster

(ENS) What began as a personal project for Steffan Legasse, a 16-year-old member of St. John's Episcopal Church in Walpole, New Hampshire, ended up as an all-summer-encompassing pilgrimage benefiting churches far from his home.

As part of his summer job at his father's marketing and public relations company in Keene, New Hampshire, Legasse (pronounced "legacy") planned a 1,000-mile bicycle trek to raise money for churches in the south that have been damaged or destroyed by arsonists. On September 22, he completed the trip, having covered both geographic and spiritual territory.

His goal was to raise \$10,000, half of which will be directed toward churches that have been burned, the other half going to his church to fund a youth group. Any funds raised over the \$10,000 mark will go to the churches.

A high school junior and member of a very active St. John's family, Legasse said he was touched by the plight of those whose church buildings had been destroyed. In his travels, he pedaled through Vermont and many southern states on his way to Georgia where he met with some of the people who had experienced the emotional tragedy that a church fire brings not only to its members, but to the surrounding communities as well.

"I was saddened and puzzled by the outbreak of burnings," he said. "Although I could not imagine what it must feel like, I wanted to do something to help. I have learned that the message that grew around Bike Hikes went beyond money."

In Millen, Georgia, Legasse met with the Rev. Harry Baldwin of Gay's Hill Baptist Church, pastor of just one of many churches burned. "In that meeting, I was moved by their courage and faith as well as the kindness of others," Legasse said. "There is no doubt in my mind that his church will raise the \$200,000 it needs to rebuild. I have learned that good things can come from terrible deeds."

In the case of Gay's Hill Baptist Church, Legasse found that the church had lost everything, including a set of encyclopedias. When Legasse returned home, he sent electronic mail messages to several encyclopedia companies to see if any of them could assist in providing the church with a new set, and his father followed up with phone calls. Their efforts paid off--Encyclopedia Britannica, Inc. offered to donate a 32 volume, 1997 edition to the church in need.

### Learning the art of press relations

The journey--physical and personal--was only one part of Legasse's project. In

an elaborate press kit, he detailed his motivations for making the bike trek and included copies of press reports and photos during his journey.

In addition, he constructed and uploaded a detailed web site (<http://www.legasse.com/bikehikes/update.html>) offering updates on his progress: the number of miles travelled, sites visited, and photos and short stories from his travels in many states. The page and its many links also contains a letter outlining his goals and seeking support, a pledge form, and--still under construction--a listing of personal and corporate sponsors, detailed information about which newspapers had covered his bike trek, and a downloadable Quicktime movie from one of his treks.

Although Bike Hikes '96 has been a personal journey for Legasse, it has also received a lot of attention in newspapers around the country. And, in a press release from the office of U.S. Representative Charles F. Bass, R-NH, it was noted that Bass had paid homage to 16-year-old Steffan Legasse in a statement placed in the Congressional Record, which records the official proceedings of the United States Congress.

Concluding his statements, Bass said, "Mr. Speaker, I ask all of my colleagues to join me today in saluting Steffan Legasse for his effort to help other citizens in need. He represents the true spirit of volunteerism in America."

In addition to the web site, Legasse can be reached by mail at Bike Hikes, 14 Roxbury Street, c/o Legasse Group, Inc., Keene, NH 03431, or by telephone at 603-358-3339, or fax 603-358-1024.

**--Susan Foster is editor of the New Hampshire Episcopal News.**

October 8, 1996

## Mountain Laurel Communiqué

*Grace to you and peace from God our Father and the Lord Jesus Christ*

We write to you at the close of an unprecedented step in the history of the ecumenical movement. the first joint meeting of our bishops marks a God-given *kairos* moment in the ecumenical journey of the Evangelical Lutheran Church in America and the Episcopal Church in the U.S.A. We stand on the threshold of an exciting new possibility--namely, the declaration of a full communion between our churches and the mutual recognition of the authenticity of the ordained ministries presently existing in our two churches.

For five days the bishops of our churches have prayed, worshiped, and studied scripture together. Our time has been characterized by a spirit of mutual trust and hope in our life together in Christ. We have been reminded that as we move closer to Christ we move closer to each other and in so doing live out Christ's prayer that we may be one so that the world may believe (John 17:21). We thank God for these days, and for the friendships now forming and growing among us.

We give you an accounting of our time, and our sense of what our work together can mean for our churches. During these days, we have confessed that the unity we seek is not ours to create but a gift from Christ. We have deepened our appreciation for our respective histories and heritages. We have discussed with candor the challenges and opportunities before us and worked to clarify the issues and contribute to further refinement of the proposals that will come before our churches at the General Convention of the Episcopal Church in the U.S.A. and the Churchwide Assembly of the Evangelical Lutheran Church in America in the summer of 1997.

Most of all, we have discovered afresh our unity in the gospel and our commitment to the mission to which God calls the church of Jesus Christ in every generation. Unity and mission are organically linked in the Body of Christ, the church. All baptized people are called to lives of faithful witness and service in the name of Jesus. Indeed, the baptized are nourished and sustained by Christ as encountered in word and sacrament. We remind our churches that our search for a fuller expression of visible unity is for the sake of living and sharing the gospel. Unity and mission are at the heart of the church's life, reflecting thereby an obedient response to the call of our Lord Jesus Christ.

Many years of thorough and conscientious dialogue have brought us to this

moment. The history of how far we have already traveled together is significant; it guides us on our common path toward the visible unity of our churches and is crucial for the rest of our journey together.

Our way forward has been prepared carefully by all those who have labored in search of this new day. The first official Lutheran-Episcopal Dialogue began in 1969, nearly three decades ago. Since then, two other dialogues have followed. These dialogues have shown that there is consensus on the apostolic faith and its implications for the church. The three dialogues recognized that both communions have maintained "the essential apostolicity of the church." The dialogues also produced statements on the authority of scripture, worship, baptism, the eucharistic presence of Christ, justification, the gospel, the doctrine of the creeds, ministry, and mission.

In 1982 the Episcopal Church and the three predecessor church bodies of the Evangelical Lutheran Church in America approved the Lutheran-Episcopal agreement. Therein the churches recognized each other as "churches in which the gospel is preached and taught" and established a relationship of "interim sharing of the eucharist." Further, encouragement was given for "the development of common Christian life." The opportunities the 1982 agreements provided for furthering the mission of Christ's church are still before us. We continue to be challenged to do together what we need not do separately.

The third Lutheran-Episcopal Dialogue presented its first report in 1988 in *Implications of the Gospel* and its second in 1991 in *Toward Full Communion and Concordat of Agreement*, which outlined steps to move our churches toward the gift of full communion.

We acknowledge that many welcome the possibilities of our future with joy and others are less certain about the path. As your bishops, we look to the future in hope, knowing that the future belongs to God and God will guide us all, graciously granting wisdom and courage through the power of the Holy Spirit.

As we move forward together, God will guide our churches into uncharted territories that hold both promise and challenge. This joint event has provided a time for us to consider, in an atmosphere of trust and expectation, how our future steps together will affect the mission of the church.

The power of resurrection to new life has been revealed to us and all the faithful in our baptism into Christ. Remembering our baptism, we have found that our work toward affirmation of full communion also has underscored for us god's love and care for a fractured humanity.

We believe that we are being summoned anew to embrace more completely our unity in faith. We believe that our churches are being called to journey in the one apostolic faith together. We rejoice that we have been reconciled to God, and we pledge ourselves to our reconciliation one to another in the mission God now sets

before us on this threshold of a new millennium.

*Now to the One who by the power at work within us is able to do far more abundantly than all that we ask or think, to God be glory in the church and in Christ Jesus to all generations forever and ever (Ephesians 3:20-21)*

**H. George Anderson, Presiding Bishop of the Evangelical Lutheran Church in America.**

**Edmond L. Browning, Presiding Bishop of the Episcopal Church in the United States of America.**

96-1595

**Press Alert**

## **General Convention news teams seeking volunteers**

(ENS) The news teams for the 1997 General Convention in Philadelphia, Pennsylvania, July 14-25, are looking for volunteers.

As in past years, the three different teams will help with production of the Episcopal News Service press releases, the Convention Daily newspaper, and the electronic media coverage. Editors, writers, photographers are needed, as well as persons interested in video production.

To apply, please send a cover letter with a resume or biographical statement to the Office of News and Information, 815 Second Avenue, New York, New York, 10017, providing your name, address, work and home telephone numbers, and QUEST and/or e-mail address.

We are particularly interested in knowing what specific journalistic skills you offer (such as reporting, editing or photography), whether you have had any particular journalistic experience (such as work on a daily newspaper), and whether you have worked on a General Convention news team before. If you would prefer to work with a particular team--Episcopal News Service, Convention Daily, or Electronic Media--please indicate.



# reviews and resources

96-1596

## **Mission opportunities announced**

(ENS) The Episcopal Church Mission Personnel Office recently announced that the church is seeking missionaries to serve the worldwide mission of the Anglican Communion. Service is in one of two categories: Volunteers for Mission, who typically serve one to two years, supported primarily by their own local congregations or dioceses; and appointed missionaries, who make longer-term commitments (with a minimum of three years) and are supported both by their local congregations or dioceses and by the national church program. Missionaries serve under the authority of the host bishop and work in partnership with the local church. "As you look at the list, you can see that there are great needs and we're hoping that the people with the skills to match these needs will step forward and help out," said Dorothy Gist, Mission Personnel Officer. For more information, telephone the Mission Personnel office at (800) 334-7626 X5139. The full Mission Opportunities List will be available on *Quest* on October 21.

## **Quest for Continuity gathering announced**

(ENS) *Quest for Continuity Beyond Conflict into Community*, the seventh annual national gathering of students, chaplains, faculty and friends is scheduled to take place December 28, 1996 to January 1, 1997 at the YMCA of the Rockies, Estes Park, Colorado. According to a recent announcement, the gathering's objectives are to "seek our place in the community of Christ's presence in the world, through word and sacrament; to mediate conflict in church and society by practicing reconciliation among ourselves; and to advocate the continued development of Christian community in a diverse and pluralistic society." The Estes Park Center of the YMCA of the Rockies occupies 860 acres adjacent to Rocky Mountain National Park, 65 miles northwest of Denver, Colorado, at 8,010 feet above sea level. Cost is \$220 per person, not including travel. For more information contact Thom Chu, Episcopal Church officer for Young Adult and Higher Education Ministries at 800-334-7626 X5267, [thom.chu@ecunet.org](mailto:thom.chu@ecunet.org).

## Seventh annual Bread for the World report released

(ENS) *What Governments Can Do: Hunger 1997*, the seventh annual report from Bread for the World Institute, became available on World Food Day, October 16. The report explores the current debate about the roles that all levels of government play in reducing hunger around the world, responding to skepticism and attacks on government efforts to end hunger. Special sections focus on the crisis of childhood hunger in the United States. According to the Bread for the World press release, the report "contains appalling data on U.S. childhood hunger. . . . The report shows that childhood poverty is more widespread in the United States than any other industrial country. Even more startling, the report demonstrates that the U.S. government does less than any other industrial government to pull its children out of poverty." The report costs \$17.95 plus \$3.00 shipping & handling. To order copies, contact Bread for the World Institute, Box J, 1100 Wayne Avenue, Suite 1000, Silver Spring, MD 20910, (301) 608-2400, fax (301) 608-2401, email [bread@igc.apc.org](mailto:bread@igc.apc.org), WWW: <http://www.bread.org>.

## Correction:

In the September 29, 1996 *Episcopal News Service* Reviews and Resources section the price for *Talking about Genesis*, a study companion for the Bill Moyers PBS series *Genesis* was incorrectly given as \$4.95. The actual price is \$5.95.

## Photos available in this issue:

1. Episcopal and Lutheran bishops meet to discuss full communion (96-1579)
2. Archbishop of Canterbury addresses Episcopal and Lutheran bishops (96-1579)
3. Healing service part of Episcopal AIDS coalition retreat (96-1582)
4. Browning and Chinnis visit AIDS quilt (96-1582)
5. AIDS coalition meets during quilt display (96-1582)
6. Episcopal Women's Caucus celebrates 25th anniversary (96-1583)
7. Mayor finds political rise leads to spiritual journey (96-1589)
8. Missionary team finds reconciliation elusive in Rwanda (96-1590)
9. Program builds bridges for Northern Ireland teens (96-1591)
10. New Hampshire teen pedals to aid burned churches (96-1592)

**Tentative mailing dates for future ENS releases are November 7**

and December 5.

The Episcopal News Service is available electronically. QUEST users can join the "Episcopal News Service" meeting to receive full versions of all stories or join "ENS Digest" to receive the digest versions of our news stories. Web users can visit the official Episcopal Church website at [www.ecusa.anglican.org](http://www.ecusa.anglican.org).

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